



that it might pass the more readily here. But it may be said, that provision was made that the granting of the charter should not be considered a pledge, on the part of the government, that pecuniary aid should be granted. This, however, is no objection to the Trustees applying for aid at this time. In the first place, those who then managed the affairs of this institution, and who took the charter, were not the Trustees of Amherst College. Those individuals accepted this charter, because it was all important that they should have the power of conferring degrees, and they were confident, as the event has proved, that all objections to this institution would wear away; and it is not said that aid shall not be granted under any circumstances. Again, provision is made in the charter, that five of the Trustees, and also the visiting committee, shall be appointed by the State—clearly showing that this was considered a child of the State, otherwise such a provision would have been fraught with injustice.

I ask then of the Representatives of the State, to give to this child of the State, this part, at least, of that portion of the inheritance which fell to her; and I pledge the faith of those who hold her funds in trust, that it shall not be squandered in *riotous living*. But sir, no such pledge is needed. Those Trustees have already proved themselves worthy of the trust committed to them, and have secured the confidence of an enlightened community. We already see the good effects of their labors, and of those under them, in the moral veracity over which the influence of this institution is felt. And any aid which is now given, will cause this influence to extend itself; and as it comes with that exerted by kindred institutions, in this and in other States, shall form one vast reservoir of moral and intellectual power which shall flow forth for the healing of the Nation.

### Intelligence.

#### ANOTHER REVIVAL IN CEYLON.

A letter from the wife of one of the American missionaries in Ceylon to her friends in this city, dated September last, communicates the following gratifying intelligence:

"The Lord has miraculously begun to revive his work in the hearts of the dear girls in the school. There is nothing very striking or remarkable in the work itself, only it is evidently His." \* \* \* Every girl, even the youngest, seems very thoughtful about her soul. \* \* \*

I think, perhaps most of the church members in the school, had lamented the state of feeling prevalent, rather more for a few weeks than previously, and there had been a little more labor with individuals of those who have been thoughtful since the last revival; but excepting this, nothing appeared until a week last Tuesday evening, when, after brother and sister S. retired, they heard the voice of one in the girl's rooms, weeping and praying as if in great distress. That ceased; and then another voice followed in earnest prayer. Soon two or three of the church members came to the door and requested brother S. to go out and converse with the girls, for 'the Holy Spirit had come among them and several were in distress on account of their sins.' He went and conversed, and prayed with them; and thus, after two or three of the girls had prayed, he left them, but they continued up till midnight. Since then, though they have not practiced what would to some seem excessive in spending much of the night in prayer, they have seemed disposed to improve every opportunity in the day time. Even the least, who before were as full of play as they could be, now leave all their play and attend meetings or read tracts almost all the time." —N. O. Obs.

#### STATE OF SPAIN.

The New York Observer has a letter from Rev. W. H. Rule, Wesleyan missionary at Gibraltar, stating that *Spain is open to Protestant missionaries*. Mr. Rule proposes the formation of a Society, in America, for Spanish missions. At Barcelona, Lieut. J. N. Graydon, of the British Navy, has devoted himself to the circulation of the Scriptures with the greatest openness for nearly two years. He has circulated about 2,000 copies. He has lately printed 3,000 Testaments, which he is disposing of by sale. He has also been printing for the Tract Society. He does not preach, but calls earnestly for help. He has consulted the British Consul and some of the inhabitants, and states the general impression to be, that if a Protestant minister who could command the language were to make his appearance there, "thousands would cleave to him." The Wesleyan Society are making an experiment at Cadiz.

As to the state of the people generally, it seems to resemble, in some important respects, that of the French about the time of the Revolution. They are taking away the decorations from the churches and the streets, reducing the clergy to a small number, depriving them of their alms, and compelling them to live without any form of religion at all. Spain does not seem to have been with infidel tendencies of the lower kind. There is not yet at work among them one missionary of Christ, but French infidelity has thousands. But such is the peculiar condition of the people that a preacher's voice would now reverberate from one end of the land to the other, as he brought strange things to their ears."

As to toleration Mr. Rule says:

"In fact there is toleration, although not as yet in form. But the chamber of the Cortes in Madrid has already rung with loud prophecies against the legalized intolerance. The sense of the nation is against it, and as they have at last discovered this, they will not be slow in acting according to it."

He adds that the British and Foreign Bible Society has an agent at Madrid, who is publicly printing the *New Testament*.

This is the way of the Lord prepared in nation after nation, over the whole earth. Let those who love the truth in Christ reflect on the high duties to which the Providence of God calls them. Glorious things seem evidently to be preparing for Zion; and they who have the spirit of Zion's King, and are ready for a time to endure hardness as good soldiers, shall participate in the triumph and the joy.

In the early days of the Reformation, Protestant principles made no little progress in Spain; and the light of Truth was put out then by the blood of devoted martyrs. The memory and the spirit of these faithful witnesses may soon be called up again; and we may live to hear of the glorious fruits of the bloody and for a time successful persecutions in which they suffered. —*Fr. Chronicle.*

#### TRACTS IN RUSSIA.

Communications are received by the American Tract Society from one of the Tract friends in St. Petersburg up to November 20, enclosing very interesting extracts from their correspondence.

"*Wonderful Advantages of Drunkenness.*" A pious young Russian lady having loaned Tracts to her peasantry, among whom was one man greatly addicted to drink, selected one which she thought most suitable to his habits. Some time having elapsed, he returned one day, and after testifying the warmest gratitude towards her, stated that the little Tract upon drunkenness, which she had given him, had been the means of working a *complete change* in his way of life.

*Temperance Tract on a Russian Estate.*

A gentleman lately called at the Tract depot to make a purchase, and taking up "The Wonderful Advantages of Drunkenness," said,

"I am under great obligations to this little book. Formerly my peasants were very unruly, idle, and given to drinking. I tried various means of reforming them, both kind encouragement and punishment, but all failed. A few months ago, to my great comfort, I noticed a great change for the better. I watched it with anxiety, fearing it would not last, but finding that it seemed to be permanent, and that they were really improving, I made inquiries and ascertained that some Tracts had fallen into their hands, which they perused in the evening, at first from curiosity. They read many things which surprised them, and led one to a comparison of their former lives; but one little book made the deepest impression: it was, 'The Wonderful Advantages of Drunkenness.' It opened their eyes, and now a great change has taken place among them. Being in St. Petersburg, I have deemed it my duty to get a supply of these useful, valuable books."

#### Twenty intemperate families in Wybourn reformed.

The person who has the charge of our depot heard a short time since from a Finnish peasant, that twenty families in the government of Wybourn had entirely relinquished the use of ardent spirits, in consequence of reading the Tract entitled, "Wonderful Advantages of Drunkenness."

#### All but two would not drink any.

The lady at Tshavina, near Novgorod, who gave the interesting account of the value attached to Tracts when the village of Kleptzy was burned, continues her labors, and relates among other incidents, that she had recently great satisfaction from the visit of a young peasant. "I inquired," she says, "why he had not seen him for so long a time." "I have been occupied since the fire in rebuilding. Now I have got the roof on my house, and my garden in order, and have been laboring a week in the field, and I feel how merciful God has been to me and mine. I am well contented, and no longer distress myself about what is to happen, as formerly."

"How is it?" I inquired, "that you have become so rich? for you were formerly very poor?" "No, that is not the case," he replied; "but so it is, that there are many young people in the village like me. We find no enjoyment now in our former pleasures, and most have given up ardent spirits. To-day many of us assisted a poor neighbor to make his hay, and at dinner only two took a dram—the rest would not drink any. *It is now nearly three years since books have effected this.*"

Being about to remove from Tshavina, and anxious to improve her remaining opportunities, she had just ordered and received 1,000 additional Tracts for distribution. —*Tract Magazine.*

#### REVIVALS OF RELIGION.

MIDDLETON, CT.—The friends of Zion will rejoice to hear, that a work of grace is progressing in the first Baptist Church in Middleton city, CT. We are well informed that brother Cookson baptized eight persons last Lord's day; five males and three females. We have also seen one or two brethren from the church in Upper Middleton, who say that similar tokens of divine favor are enjoyed by that church; a number having been recently renewed in heart.—*Ch. Sec.*

REVIVAL AT GETTYSBURG. *Extract of a Letter.*—Mr. A. a student of the Theological Seminary, requested me to come to Gettysburg to assist Rev. B. Keller in the exercises of a protracted meeting in Christ's church, (the new Ev. Lutheran church) and added that a work of grace had commenced.

When we arrived I found that the work of the Lord was indeed revived. There was the tearful eye, the melting heart, the anxious soul, the inquiring sinner, and the rejoicing Christian.

The Professors of the Seminary and College and the students of these institutions who are pious, engaged alternately in the exercises of religion, to speak of it as of easy practice. The pietiness of it presupposes a fact of the highest moment as having occurred, but which may be entirely overlooked by the person addressed by this argument. It is a delightful truth indeed that the Saviour's "yoke is easy and his burden light." But all this is founded on another fact, without the existence of which, there is really no truth in the assertion. Pleasure in religion supposes a correct moral temper of the soul. It implies the occurrence of the most interesting and important fact in the mind's whole history, viz: the commencement of the love of truth and holiness. It is this, and this only, that makes the ways of duty pleasantness and the paths thereof peace. And this should be the representation whenever we use the argument in question. Else we may allure men into the practice of religious duties, only to find those duties, through the yet unbroken sinfulness of the heart, speedily uninteresting and at last repulsive. The disappointment will produce powerless reaction, and religion may yet become the object of scorn and all its appeals treated with contemptuous defiance! We think we err not in the assertion, that many a melancholy wreck of this description may be found, as we inquire the causes which are keeping so many from the safe haven of a Redeemer's love.

Christian, and live for ages, to awaken sinners, and quicken the church on her onward march.

The eminently godly minister allows no book to withdraw his affection from the Bible; and no pursuit to cool his ardor in the study of it. He can never look upon it with indifference. The very sight of it thrills his soul. He exclaims with the pious psalmist, "O how I love thy law, it is my meditation all the day." The Bible is a sacred storehouse, to which he is not only drawn by hunger, but drawn by love. Martin was a distinguished scholar, but "so deep was his veneration for the word of God, that when a suspicion arose in his mind, that any other book he had in hand was gaining an undue influence over his affections, he instantly laid it aside, and would not resume it, till he had felt and realized the paramount excellency of the divine oracles. He could not rest satisfied, till all those lesser lights which were beginning to dazzle him, had disappeared, before the effulgence of the Scriptures." This remark should be deeply engraven on the heart of every servant of Christ. The minister who regards his Bible with indifference, or reads it carelessly, has mistaken his employment, and had better be found in the workshop of the field, than in the pulpit." —*To be continued.*

#### THE RIGHT USE OF ABUSE.

It is a capital point to be able to turn those things, which seem to be against us into means of our spiritual advancement. A besieged army take special comfort in the very shot, designed for their injury, back to the enemy on the same errand. And we confess no reluctance to that kind of revenge which consists in hurling some of the fiery darts of Satan into the old Archer's own camp. It is rather trying to be scourged with a rod we had exultingly prepared for the back of another, and we give the adversary a taste of this, when we employ the means he uses to cast us down, in laying firmer foundations for our feet and in increasing the power and vigor of our opposition against him.

One of the attitudes of his hostility is that of an acuser of the brethren. And he has it in power to make them very uncomfortable by the opposition and reproach we can awaken against them. But they can mingle a cup of disquietude for him, if they will employ such assaults for the promotion of their own spiritual-mindedness. Bishop Leighton's direction, which follows, hits most aptly this point. "If we be dashed and beset with reproaches abroad, we must study to be cleaner at home; and the less we find of meekness and charity in the world about us, are we to preserve so much the more of that sweet temper within our own hearts; blessing them that curse us and praying for them that despitefully use us, so shall we most effectually prove ourselves to be the children of our heavenly Father, even to their conviction, who will scarcely allow us, in any sense, to call him *their servants.*" And we add, the accuser must be sadly chagrined to find such a use made of some of his best efforts to do injury to the saints. It is a pity they would not often disquiet him thus. He has no idea of teaching people to be cleaner at home, by the cultivation of the sweet temper of the gospel in their hearts, by any of his movements. And the spectacle, to him, of such a result of his labors, would be like Haman's looking upon his own gallows. We think that a very civil, as it certainly is a very Scriptural and successful way of saying, "Get thee behind me Satan." Our only sorrow is that he does not meet with more frequent cases of this kind of rebuke.

#### A CAUTION.

It may be a very well meaning, as it is a very common, and yet a very deceptive representation of religion, to speak of it as of easy practice. The pietiness of it presupposes a fact of the highest moment as having occurred, but which may be entirely overlooked by the person addressed by this argument. It is a delightful truth indeed that the Saviour's "yoke is easy and his burden light." But all this is founded on another fact, without the existence of which, there is really no truth in the assertion. Pleasure in religion supposes a correct moral temper of the soul.

It implies the occurrence of the most interesting and important fact in the mind's whole history, viz: the commencement of the love of truth and holiness. It is this, and this only, that makes the ways of duty pleasantness and the paths thereof peace. And this should be the representation whenever we use the argument in question. Else we may allure men into the practice of religious duties, only to find those duties, through the yet unbroken sinfulness of the heart, speedily uninteresting and at last repulsive. The disappointment will produce powerless reaction, and religion may yet become the object of scorn and all its appeals treated with contemptuous defiance! We think we err not in the assertion, that many a melancholy wreck of this description may be found, as we inquire the causes which are keeping so many from the safe haven of a Redeemer's love.

#### 3. Undiring Perseverance.

—There are many discouragements in the path of the S. S. Teacher; and it is only by patient continuance in well doing, that he will be able to overcome them. If his faith grows weak, and he falters in his course, he must fail. It is necessary, that he should enter the field, with a full view of them; and with a determination to persevere in the work to the end. Even though every thing appears sterile and barren, and the prospect before him is dark, yet he must not tire. He must go forward with unwearied diligence and persevering energy. He must omit nothing that can be done, to ensure success; and though every expedient fail, he must devise new ones, never give over his soul to discouragement, and never suffer his zeal to cool, or his efforts to relax.

#### 4. There must be aptness to teach.

It is possible for even devoted teachers to fail of interesting their pupils, for want of aptness in teaching. There may be such inattention to the nature, wants, and susceptibilities of the juvenile mind, as utterly fail, either to interest, call it forth, or impart instruction. The work of instruction is three fold: (1.) To guide the developments of the mind; (2.) To impart instruction; (3.) To impress the heart. Of these, the first and last are vastly the most important; yet in most cases, the second occupies the most prominent place, in the mind of the instructor. The teacher whose heart is in his work, will study the juvenile mind, watch its developments, diligently search after the avenues of approach to the understanding and heart. He will also study to know how he may adapt himself to the various dispositions and capacities of his pupils. But let no one satisfy himself on this point by supposing that this is wholly a natural talent. The capacities of different individuals may, in this respect, as in all others, be various. Yet, the ability to teach does not come without seeking; and there are very few, if any persons, of ordinary capacity, who may not, to a greater or less extent, acquire it. And surely, there can be none, who will not find this qualification, through life, a great accession to their usefulness. It is therefore worth the pains it will cost.

5. There must be a fervent love for the truth. Nothing but this will lead us to make such preparations as to be able to interest and profit those we teach; and nothing else will give such interest, to the subject in our own minds, as to inspire with life and reality our instructions.

6. The minds of teachers must be thoroughly furnished with the knowledge of the Scriptures. A mind that is barren and unfruitful, cannot, in the nature of things, become profitable and interesting to other minds; and there is no sphere of effort which requires greater variety of mental production, than the instruction of the young.

7. Teachers, who would be successful in gaining the attention of children, must be full of sympathy. It is scarcely possible to imagine an object of greater aversion to children, than a person of cool, distant manners, who possesses not a single feeling in union with themselves. We might as well expect to kindle a fire with icicles, as to awaken any emotion in the minds of children, through the inutility of such a teacher.

8. There must be a fervent love for souls. Without this, the first great object will be lost sight of. If all Sabbath School teachers possessed the feelings of the former, active, personal effort for the good of souls, &c. ala! the number of the fugitives! H.

#### SABBATH SCHOOLS.

KIND OF TEACHERS NEEDED FOR THE PRESENT CRISIS.—If the views we have advanced, in relation to the present aspect of the Sabbath School cause be correct, something must be done to give it a new impulse, or it will inevitably decline. But nothing can be well done, without efficient instruments.

Christian, and live for ages, to awaken sinners, and quicken the church on her onward march.

Indeed, however excellent our plans and arrangements may be, very little good can be accomplished without faithful and efficient teachers. We propose therefore, to mention a few things that are indispensable, in those teachers who would be successful in elevating the standard of Sabbath School Instruction. And, the first thing we would name, is *Ardent Piety*. We are led more and more, every day, to see and feel the importance of high spiritual attainments, not only as regards ourselves, but in its bearing upon "every good word and work." And, by this we mean, the bringing of the soul into communion with God, and the heart and conduct, and the spirit and temper of the whole man under the influence of Christ's principle and feeling. Much of the piety of the present age, is exceedingly defective, influencing only very partially the character and conduct of its possessors. Those strong traits of Christian character, which gave such vigor to the piety of the primitive disciples, seem to be but faintly traced in the lineaments of modern Christian characters. This is what is needed, to give life and energy to our Sabbath Schools. If the head teachers were brought habitually under the influence of deep Christian feeling; and if the fruits of the Spirit were manifest in their lives, producing harmony of Christian character and action, they would carry with them an irresistible power. It is the want of this deep and ardent personal piety, that gives such fatal unevenness to all our religious efforts. Could Sabbath School teachers realize the truth of God, in the light of eternity, it would fall from their lips with living power upon the hearts and consciences of their pupils. But, when their own souls are not affected by these truths, how can they expect to affect the hearts of others? When they can speak of the most soul-stirring truths, with the same indifference that they would name, to those that would be affected by them? When they can speak of the things of this life, how can they expect that those to whom they speak will be otherwise affected? There is then, no qualification after which Sabbath School teachers should labor and strive, to which they should watch and pray so continually, as to maintain habitually a high state of spiritual feeling.

2. Devotion to the work.—Very little can be accomplished by a Sabbath School teacher, who is not so heartily devoted to this work as to be willing to encounter and overcome obstacles, and to spare no labor or pains to insure success. There are doubtless many who have some good wishes for the success and prosperity of this cause, and who are willing to do all they can conveniently, to promote it; but who yet entirely fail of success, because they do not feel sufficient devotedness to the work, to be willing to make any sacrifice of personal convenience, ease, or interest, to promote it. Such persons never enter heartily into the work. They cannot even spare the time to become deeply interested in it; and consequently, as for personal sanctification; nothing for which they should watch and pray so continually, as to maintain habitually a high state of spiritual feeling.

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## POETRY.

From the British Magazine.

**THE STUDENT'S PRAYER.**  
(The first appearance in College Chapel.)

Lord of my life, my guide and friend,  
Thou gav'st me being, giv'st me weal,  
Hence thy house my knees I bend,  
My early vows to seal.

Teach me to pray with soul sincere,  
Teach me to love with holy fear,  
Teach me with thankful heart to know  
The source whence all my blessings flow.

The sport of passion's varying gale,  
Who the sturdy bark should guide,  
Launched in the giddy wave to sail  
Of life's uncertain tide?

Vainly she bounds in quest of heaven,  
Unless thy Spirit freely give  
Breath in her sails, and then he near,  
O'er hidden rocks her course to steer.

From mother's smiles, and father's care  
And home's all-bounding barks set free,  
Hoping and trembling, scarce I dare  
To tempt that pathless sea.

Yet will I, O gracious Lord,  
Strong in the nurture of the word,  
Shielded by faith, and love divine,  
And sealed with Jesus' guardian sign.

Why should I fear? In glorious hand  
Time-honored are their radiance shed.  
Upon this hallowed soil I stand  
Amidst the mighty dead.

Here, where they knew, they bid me know;  
Here, where they fit, they bid me fit;  
Howe'er and knowledge mingling flow  
With pure religion's sunny glow.

Not fit meat that last, dark hour—  
Not dark, if then in love he near—  
O doubly dark, if sin's rade power  
Have weaned me from thy fear—

Then let me never remember  
Of treasures wasted, time misspent,  
A vainly life repents bring,  
Or add to death a sharper sting.

So then, as erst that Hebrew boy  
E'en from the womb and cradle given

My soul and body thus with joy  
Consecrate to heaven.

Then the wifiting stile step sustain,  
The tempter's wiles will render vain,  
And crown at last, from terror free,  
The patient child with victory.

## TRAVELS.

[From the Note Book of our Correspondent.]

**Corfu, &c.**—From the little that I have seen of the Christian religion in these islands, it seems to me that the orthodox Greek church is far below the Catholic, even in its apprehensions of the spiritual nature of religion; that the Greeks are more superstitious, and believe more in ceremonies. Instead of entering the church reverentially, and remaining a long time to meditate and pray, they enter and cross themselves continually, before nearly all the pictures in the church, kissing one after the other, and without any more ado depart.

Stay several parades and reviews of the army. They exceeded all my expectations or imagination. There is one regiment of Highlanders, who are dressed in the Scotch military dress, with the *kilt*, which leaves the legs exposed summer and winter. All this regiment in their magnificent uniform, appear tall, well formed, genteel, polite men. They are as proud and satisfied with their naked legs, as a buck with tight pantaloons. What is civilization?

The constables are the only civil officers who are armed. They carry in their girdle a dagger, a pistol, and a baton. Nobody else is allowed to have arms, and when any body comes having them, they have to deposit them at the police.

Priests are numerous, but often poor and ignorant of course. You may see one driving in an ox to market, with some few cents worth of articles to sell. Mr. Lowndes met with another, who had ambition and humility enough to take lessons in reading of a child who had been elevated in the missionary school.

Mr. Thompson, of Malta last, a pious man, has lately come here to open a school of a higher character than the ordinary ones, and has now the first month twenty-five boys, more than half of whom are Italian or Greek fathers. The parents pay themselves so much a month. Mr. T's wife expects soon to take charge of an infant school.

The difference between a missionary school and one not under their supervision is little, except that in the former the Bible is explained, and there are no superstitions practices.

In coming to Corfu I came in a missionary ground for the first time. Well, for a comfortable place to live in, Corfu is nearly as good as any. Comparatively extensive libraries, refined polite society, private earnings in the English style for Italians and Greeks, well furnished stores with every thing that we had in America, many handsome expensive houses, fine roads all over the island, looking in fact about as well as most towns of the same size in Italy; merchants, civilians, and every body except the lowest classes, dressed as we dress in America. Why don't the men, either the old rookery, and build up a neat, convenient church, of brick or new stone, such as they have in New York and Boston?

Gov. Randolph, in the same debate, expressed the hope, "that these unfortunate men held in bondage, might, by the operation of the general government, be made free."

Judge TUCKER, in 1795, wrote: "The introduction of slavery into this country is at this time considered among its greatest misfortunes. In 1803, he wrote: "Will not our posterity ever be sorry for this?"

Gov. Randolph, in the same debate, expressed the hope, "that these unfortunate men held in bondage, might, by the operation of the general government, be made free."

April 24th.—Put up at one of the most respectable inns in Chester. The head waiter wanted to know how long we had been in these *Hinglish* people, of almost all classes, speak their own language.

Went to look at the cathedral, which they are very proud of. Found it almost a ruin, which has stood there, I dare say, this thousand years. Windows and arches of the most uncouth and gothic fashion, such as I never saw in all my life, in America. Why don't they pull down the old rookery, and build up a new, neat, convenient church, of brick or new stone, such as they have in New York and Boston?

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## Miscellany.

[From the New York Observer.]

**WISE MEN OF THE SOUTH ON SLAVERY.**  
PATRICK HENRY.—"It would rejoice my very soul, that every one of my fellow beings was emancipated. As we ought with gratitude to admire that degree of heaven which has numbered us among the free, we ought to labor and deplore the necessity of holding our fellow men in bondage."

Said ZACHARIAH JOHNSON, in the same debate before the legislature of Virginia, when the distinguished Patrick Henry uttered the above:—"Slavery has been the foundation of that impurity and dissipation which have been so much disseminated among our countrymen, if it were totally abolished it would do much good. \*\*\* The principle (of emancipation) has begun since the revolution; let us do what we will, it will come round."

Gov. RANDOLPH, in the same debate, expressed the hope, "that these unfortunate men held in bondage, might, by the operation of the general government, be made free."

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